

Λόγος Ευαγγελίου,

# ESSAYS

AND

## OBSERVATIONS

*Theological & Morall.*

Wherein

Many of the humours and diseases of the Age are discovered, and characteriz'd : divers cautions and directions prescribed for the avoidance of their infection, and the promotion of their cure.

Together with some Meditations & Prayers  
adjoyn'd, serving to the same purpose.

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*By a Student in Theologie.*

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JOB. 32. v. 7, 8, 10.

*I said ; Dayes should speake, and multitude of yeares  
should teach wisdom.*

*But there is a spirit in man, and the inspiration of  
the Almighty giveth understanding.*

*— I also will shew mine opinion.*

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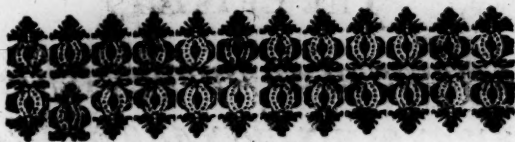
L O N D O N,

Printed by R. W. for R. Davis in Oxon. 1653.


8. Z. 5. A. 1. S. 1.







To the lively Patternes  
of reall Christianity his  
honoured Parents.

 *Have great cause  
to feare the liquor  
I have expressed  
from these unripe grapes  
may disrelish in your expe-  
rienced, and judicious Pa-  
lates: and that what I now  
A 2            designe*

## THE EPISTLE

*designe as an humble testimony of my duty and observance, I may my selfe ere long condemn to the flames as a libell and indignity to the relation I am honoured with from you. Yet having thus adventured the usage of the World (which certainly is grown in all respects more peevish, & ill-natur'd of late then formerly) I knew not how to scruple my approach to your gates, whither*  
(if

## DEDICATORY.

(if to any place) proscribed Candor and Humanity has retired. Were I to limne out the exact portraiture of that charity, Christian prudence, and moderation (to which I chiefly purpos'd to do homage in these sheetes) I should place no other Archetype before my eyes but your selves. But I shall pray for an Apelles for that piece: in the meane time may it please you to illust-

THE EPIST. DED.

*rate these obscure shad-  
dows with your grati-  
ous radiation, and accep-  
tance.*

*Your*

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*To the indifferent Reader.*



Hold it very unnecessary to make an apology for coming forth in print: if the book do not that for the Author, 'tis past the power of his Epistle. Neither have I altogether so much charity beyond discretion as to believe the utmost of all excuses writers make for them selves, and thinke I have some cause to suspect, that what some say  
[*Their widdow's mite is not to be contemned, That a desire to*

*To the Reader.*

*doe good according to that little  
a man has ought favourably to  
be accepted, That they durst not  
hide their single talent, though  
they acknowledge how small  
that is, and the like] may have  
more of form in them then  
of trueth divers times; & that  
if these modest mejosies  
were converted into the  
plain sense of their secret  
thoughts, they would salute  
the Readers care in another  
style, I shall not therefore  
provoke my Reader to passe  
the same sentence on me,  
which I have on others, but  
shall freely acknowledge  
that*

*To the Reader.*

that a *Cacoethes scribendi* had some mixture with my more justifiable inducements to this work; which if thou desirest furthar to be satisfied in, take this account. Having often in the diversion of my studies ( For I must tell thee they are much of another nature ) occasionally glanced upon some such considerations, & a long time as lightly passed from them, I began at length to question whether I were not injurious to my Genius, or rather a superiour benevolence to bury such thoughts in their concepi-

*To the Reader.*

on? Musing a while here-  
on, I found at length that  
what was so easily represen-  
ted was not as easily recal-  
led, and that I had cause to  
suspect that possibly whilst  
I laboured with more in-  
tention to *gather grapes of*  
*thornes*, I might loose *figges*  
ready to drop into my  
mouth. Hereupon I used  
more providence for the  
future, and as I had such a  
thought suggested, I present-  
ly committed it to paper. At  
length upon a review I con-  
ceited them such (for I will  
not conceale this weaknesse  
from thee) as might perhaps  
not



*To the Reader.*

not without some profit be  
sent to the Presse, and so I  
gave them my *Inprimantur*.

Thus Reader thou hadst my  
designes, and my motives  
thereunto in their true co-  
lours. I confesse I had ra-  
ther be accounted a foole,  
than an hypocrite, and yet  
rather be accounted a hypo-  
cite, than be one. That I  
subjoyn'd a caution now  
and then, was because I fea-  
red divers in this age to re-  
semble the *Thornes* David  
mentioned at his last, *that*  
*cannot be taken with [bare]*  
*hands but the man that touch-*  
*eth them must be fenced with*  
*iron*

*To the Reader.*

*iron &c:* and if the courteous Reader think the like wanting in other places, I desire his charity to believe them understood. And now if I can perceive that these few notions procure any Christian the least advantage, as I pray God they may, I shall not be quite disanimated either by the harsh censure from others, which I expect, or the condemnatory sentence of rashnesse & precoci y, which I am more sure of from my selfe; but shall think it a businesse not wholly to be repeted of, that another has been benefitted  
though

*To the Reader.*

though by my indiscretion.  
Lastly, if this hope faile me  
(yet I hope not) I have one  
more in reserve, and that is  
to be edified my selfe by  
hearing and seeing my  
Book laught at; which that  
thou may'st the more free-  
ly do (if thou thinkest it de-  
serves it) I shall not tell thee  
my name, but am

Thy Servant.

The following is a list of the names of the persons who have been appointed to the various offices of the County of ... for the year 1900.

Office	Name
County Clerk	...
County Treasurer	...
County Engineer	...
County Surveyor	...
County Assessor	...
County Auditor	...
County Jailor	...
County Coroner	...
County Sheriff	...
County Marshal	...
County Constable	...
County Jailor	...
County Coroner	...
County Sheriff	...
County Marshal	...
County Constable	...

*Apremunition for the  
Reader.*

**I**T's reported that the harvest Pythagoras reaped of his long study was Nil admirari, a freedom from wonder. I dare not boast of the progresse of mine; yet according to what I have made, I find the contrary wonders increase. The more I looke into my self, the more I looke abroad, I discover the more things that provoke my admiration, and the same things when not strange to me, yet upon further in sight cease not to be wonderfull. and therefore Reader I desire thee not to wonder; if, when thou thinkest not the discoveries new, the exordium of some of my Observations be, It seems strange to me, or I wonder.

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## ERRATA.

THE mistakes of the Presses (for more than one was made use of for expedition sake) which seem most likely to endanger the sense are here corrected. As for smaller ones, it was thought fit rather to leave them to the Readers candor, than discourage him with a whole page of Errata's.

In the Essayes.

Pag. 17. lin. 5. for *all* r. *at*. p. 18. l. 1. for *their* r. *the Galatians account*. p. 25. l. 3. for *lightest* r. *highest*. p. 30. l. 1. r. *effected*. p. 65. l. 11. r. *God grant*. p. 58. l. 12 after *that* r. (*as I have heard*) p. 67. l. 21. r. *haven* p. 69 l. 24. r. *Kempis*. p. 106. l. 18. for *strange* r. *stale*.

In the Meditations.

Advert: for *the eyes* r. *their eyes* pag. 3. l. 13 for *not them* r. *no man*.

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# ESAYES AND OBSERVATIONS.

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*Some few of the Vanities and  
Absurdities in Writers  
and Readers.*



Have often won-  
dered what in the  
world should per-  
swade so many to  
write Bookes: if you

*Observa-  
tion I.*

say their eyes are not open to dis-  
cerne their owne weakneses and  
the ill successe of others, I won-  
der the more how they can see  
to write in the *darke*. Some pre-  
sent us with daintyes at anothers

B

cost:

cost: and thinke they shall *Take* much by converting the originall sense into their owne worse words. Some think borrowed collections of the *Terra filius's* and *Prevaricators* wit worth printing: and yet, after percolation through their braines, the Fresh-Man himselte scarce thinks them worthy his former Humme and stampe. Some have wit of their *owne* at will, but can they think they have therefore the readers patience and his peny so too, or that the trifles they adore must exact worship from all men else? Some write to please fools, and let wiser heades passe what sentence they will on their works; they applaud themselves at home and are acquitted by their Peeres; and I would that some who thinke better of what they doe could attest it unto our experience. Some  
thinke



(3)

thinke to make amends for what they have erred before by a second edition, or The other Part of the same: but can they hope when they have frayed the Bird far away by the first stone, they shall hit it with the third or the fourth? Some out of modesty conceale their names, and yet they leave markes enough in their Bookes to be descryed: or if they doe not, they hope the difficult discovery may advance their reputation. Some fancie they shall have much credit for a Greeke word here and there interposed, but who knoweth how often they consult the Book to accent right? Some pittie the Readers ignorance, and I would they did not more betray their owne? How sollicitous are many of the readers profit, and when they come to a speciall sentence they *Digit*

(4)

it streight, and that must make amends for the *tedium* of the former page: whereas, in a booke that deserves printing, there is scarce a *Categorematicall* word, but as well deserves a marke. Some are at their journeyes end soone, and when they lye at the lowest staire of invention, they thinke it impossible to ascend higher. Some write out of serious designes, and yet I wish they did not administer occasion to others of an other temper. Some tell us a sad story; how much the Age is injured by the *losse* of some of their works: and yet how little do they help us to believe it by what they have *saved*. Some fancy they enrich the Age with choice *secrets*: and yet see as farre into a Millstone, as into their own *hearts*. Some thinke they can never, benefit us enough: but, meethinks, since *St John* wrote

(5)

wrote so short a history of what he might have filled the world with books, they might contract themselves to a lesser bulke. Some labour after moderation betwene parties: and yet I wonder they then put so much viniger in their inke? Or can others thinke to reforme the vices of the Age by *laughing* as them only, and so committing a greater themselves? However there are some that endeavour to doe that little good they can, and when that is joyned with humility and discretion, I hugely accept it: & a few there are able to do much, and *Oh* that the world would suffer them!

The Reader also has his vanities, too many to be noted in this hast. Some sterile braines envy others men discoveries, & if they meete with a thought published which they Lock'd up as the jewel

(6)

of their owne invention, they presently in a lamentable tone cry out, They are robd, they are robd! & yet they weare so hard a pavement on their brains, that, tis not easy to think how any thing could be pick'd thenec. Some like *Alexander* in his youth, are ill at ease that so much is acted before they come on the stage, and feare there will be no *part* left for them, and yet, it would puzzle a Diviner too choose out *any one* for which they are fit. Some fall into *Julius Cæsars* passion, that anothey Man riseth to high fame at their yeares: but do they thinke the Ballcourts, the Tavernes, or worse places the ready way to doe wonders in print? Some let *writing books* alone, and read to benefit themselves: but do they hope to be nourished with the bare sight or tast of their meat? Some are so  
taken

(7)

taken with an Authour that they loose themselves, and are ready at every close to exclaime *θεῖον φῶς*; He must be more then man that thus speaketh, and yet the person it may be has Wormes (good store) in his brains, and my thinks it should discourage their idolatry, that those who see so overmuch in others are reputed to have very little in themselves. Some plaine hearts light on a profitable treatise, like it well, and could be edified by it, but that it is not nam'd a *Sermon*: Or it may be they say; tis pitty there were not more *Scripture* in it, when tis but too oft there to be *quoted*. Some have their eyes turn'd yellow at the sight of thinges, so much above their heavy heads: and yet their tongues are nimble enough, to say; such pregnant parts are often void of grace.

B 4.

Lastly

Lastly some few read books without uncharitable reflections on the Authour, and are glad to be profited though they know not by whom: God increase their number.

Caution.

**T**He ingenious Reader is desir'd to distinguish between Authors, and believe, I mean no disparagement to such as are above my reach. Impossible be it for any to think, I would seem to be without vanities my selfe: I se a world within me, and should be glad any would discover more; and I assure him amongst other writers, and readers, I have not spared my selfe. Nay I shall confesse to thee that I have been so farre gone in one, that I have been forced to my prayers; that I might count all things dung and drosse in comparison of Christ and his Scriptures,

(9)

*Scriptures. And I petition my more  
Serious Reader he will not think I  
indulge a light satyricall veine, in  
that this subject hath carryed mee so  
far in these unstudied thoughts. I  
shall endeavour to make him amends  
in what followeth.*

*Concerning forcible  
Impressions.*

**A**S there is a supernaturall illumination whereby a child of *Obfer. 22*  
God perceives the things which  
others see, but perceive not: and a  
spirituall opening of the heart  
cordially to imbrace the things,  
which float onely in the surface  
of other mens brains, or but un-  
dulate their affections at best: so  
also are there different impressi-  
ons of an inferiour nature, which  
the same truerh maketh on diverse  
subjects, yea and many times on  
the

the same subject, at diverse seasons. There may be such a *conspiracy of circumstances* (some times discernible sometimes not) so disposing a man, that at one time such an observation, or such a discourse may be as gratefull to him as the coole waters of the well of Beth-lehem were to *David*: which at another time the same man can relish no more, then *Job* did the white of an egge. The words of the wise (I know *Solomon* saith) are like goads and nailes fastened by the masters of the Assemblies: and yet these pierce deeper when they meete with an object so softened for impression: & 'tis not the least part of their wil dome to make a good guesse thereat. I am confident the *Masters* of our *Assemblies* might finde it profitable enough more to study this *Art*: & yet I am not ignorant that *Solomon*



*mons* character concerning a word spoken in season is often in their mouthes, though sometimes they therewith usher in a discourse, which hath little imaginable in it to make it seeme *in season*, but that good things are never *out*. I have often thought I have heard a Sermon, in but one *Text* opportunely applyed: and have had my head not once more instructed, and my affections more moved by one *short* sentence, or a *close* reproofe, than I can many times perceive by a whole *Doctrin*e, *Reasons* and *Use*. I doubt not but men *meane* well, and I know *God chooseth the foolish things of the world to confound the wise*: yet this hindereth me not, but that I should wish them the best instructed that may be, who thinke themselves fitt to teach, and I tremble (as much as any I hope) to have the weakest of  
 Gods

Gods messengers lightly regarded.

*Of Naturall weaknesse.*

*Obs. 3.* It is a strange thing to observe what force and pertinacity there is in some naturall weaknesse; and a stranger yet that so many men so little heed it, but presume so largely on themselves. To speake my owne experience, I have often taken notice of a particular infirmity in my selfe (which is not necessary for the reader to be named) have condemned it as a folly worth laughing at in others, and unworthy the esteeme my friends charity have conferred on my selfe, which I haue often suffered by, which I have reprov'd in the very acting, and hated afterwards: and yet againe and againe fall into it (notwithstanding,

ing all my discourses, reasonings, resolvings, and experimentall smart for it) as if there were witch-craft in that proverbe.

*Naturam expellas furcâ, licet usque recurret.* My soule! this case is beside religion: yet I doubt if thou look narrowly into thy selfe, thou mightest find it many parallels of that concernment. Let this admonish thee that it is not in man that walketh to direct his way, but in him, from whom are the very preparations of the heart.

Concerning the sympathy  
of Soules.

There is a strange hermony between some soules: & though all true Christians are ty'd together by a mysticall union, yet some of these do more sympathize betweene themselves then do others

Obs. 4.

thers. I have more then once met with an authour, that hath so happily expressed his owne thoughts ( and in some part mine too ) in points of charity, or humility, or holy jealousy over a mans owne spirit, that, me thought, he uttered his soule to me, and unbowelled the very heart of an experienced awefull christian. I have seem'd exactly to know the man, though I never saw his face: and have beene ready to leave my body behind to search him out, to have purer communication with his spirit, and to mingle together our soules.

My owne heart is so deceitfull, that I dare not be overbold in making too confident conclusions upon my selte: much lesse dare I hold it ( any whit ) impossible I might frame a wrong *Idea* of another. Yet I have met  
with

with some men that have so fully and experimentally expressed to me the *power of Godlynesse* in them; that I have beene ready to say as inspired *Paul* did of his fruits of the Lord: that I knew their election; and conclude without any reserve of hesitation, *that this is the true grace of God wherein they stand.*

Verily I perswade my selfe I lie open to no danger (of that nature) more then of being led into an error, or inconvenience by the authority of a person that hath so gained such an interest in me. And therefore because *God only is wise, and deceives not, nor can be deceived, but every man a lyer*; I shall ever make the Italian Proverbe my prayer;

*A chi mi fido mi guarda Dio*

Farre more open to danger do they lye, who beleive such cannot

not erre whose persons (it may be for some advantage) they have in admiration: and therefore credit the Gospell, because in their mouthes. But questionlesse, if the wise virgins had no oyle to spare for others lamps, in the next world, they must sit in utter darknesse, who in this borrow all their light from fooles.

Concerning ill will undeserved.

<sup>5</sup>  
*Observa:* **T**Was not *Jerimies* hard condition only, no nor that moderne German Divines, to make that bitter expostulation; *Woe is wee my mother that thou hast borne mee a man of strife, and a man of contention to the whole earth! I have neither lent on usury, neither have men lent on usury to me, and yet everyone of them doth curse me. There are*

are those in every age that might  
 claime a share in that complaint,  
 but how many in this? Diverse  
 with that Prophet are far from  
*desiring or rejoicing all the evill day*  
*(God he knoweth it)* and yet every  
 man thinks they bode and meane  
 them ill. Many compare them to  
*Ishmael, whose hand was against eve-*  
*ry man,* and they receive *Ishmaels*  
 portion from others; *Every mans*  
*hand and tongue is against them:*  
 And though they are *for peace*  
 (none more) yet when they *speake*  
*thereof* to others (who agree well  
 enough among themselves) they  
*make themselves ready for conten-*  
*tion:* so that to the outward eye  
 the fault seemeth next those from  
 whom it is farthest. That coura-  
 geous *Apostle* was somewhat dis-  
 heartned, (or greived at least)  
*that the more he loved his Corin-*  
*thians the lesse he was beloved:* and

C

that

that (in their accompt) *he was become their enemy for telling them the truth.* An ingenuous soule hateth no imputation more, than that of being a *Timon* (and good reason too, there is none but a Devill further from a Christian : ) what an affliction and wound must it needs be to the very heart of meeke Christians, to lie undeservedly under this censure ; to have their good meanings ill interpreted, and their very indeavours to explaine themselves, misconstrued or not believed ? How many are counted busy pragmatiks in the world, that meddle with no mans affairs, but when they think conscience and charity obligeeth them, and then but fearfully too ? Howbeit if a small indiscretion or mistake be committed, (from the which the highest Saints are not wholly privileged)



viledged) oh into what foule names are they aggravated! and one such error committed must stoppe their mouths for the future, although from speaking truth, and now such attempts lie under double prejudice.

However, the case is not yet at the saddest; if this measure be measured to them from such as are friends to none who are enemies to their sinnes: but if those that seeme better Christians expresse somewhat of this nature towards them, if to them their breath be offensive, and such as should be their *Familiares* draw away, or stand aloofe off them, although they *intreate them with the words* of a guilelesse mouth; oh into what bitter complaints like those wee read of *Job* and *Heman*, must they necessarily breake out: & yet I am confident, God out of

gracious designe suffers many of his deare children to be exercised by this temptation; under which certainly they would sink, did not God support them by a strong hand.

*Vncharitable Mistakes.*

*Obser. 6.*

There is one mistake rise amongst Christians, the Mother of many inconveniences, and much uncharitableness, and that is, Mens passing a judgment upon others according to what they have experimented in themselves, or at least believe so. How many busy braines, as if they were *rapsoy-wags*, take upon them to read the secrets of others hearts, and frame unto themselves such and such *Idea's* of other mens tempers, Spi<sup>rits</sup>, designs, and commonly take the *copy* from themselves

selves (though they perceive it  
 not,) and then every thin *colour*  
 serveth them for a *demonstration*?  
 What rashnesse is it in some men  
 to require of others an exact ac-  
 compt of the time and other cir-  
 cumstances of their conversion, a  
 legible history of the conflicts and  
 agonies of their soules, and (what  
 is hardest of all) a positive deter-  
 mination how the case stands  
 with the now in particulars, & all  
 this to be done, according to the  
 standard of what they have felt or  
 fancied in themselves? Whereas  
 many a true *Israelite* may wander  
 out his whole life in the wilder-  
 nesse, and a *Moses* himselte not  
 have a full sight of *Canaan* till his  
 last minute. Bu alasse; how grosely  
 doe such men forget what they so  
 often read, *that the heart only knowes*  
*its owne heavinesse, and a stranger*  
*cannot [fully] partake of his joy, that*

the spirit, like the winde, bloweth when, and where, and how it listeth, that grace is compared by Truth it selfe to seeds and plants which spring and grow a man seeth not, knoweth not how? There are some Christians that have run through such a maze in their lives, that they cannot track their owne steps: Some have their evidences so blurred, and interlined, that their owne eyes will not serve many times to read them. Too many, like *Hagar*, see not the wels of consolation before them, and some meete with such riddles in their souls, or such mysteries in the method of Gods dealing with them; that the next world only can resolve and interpret them. And 'twould be a hard sentence to conclude all such unsanctified persons, that cannot assure themselves (much less others) that they are not such.

This

This error is then most dangerous when it swayeth the pulpit, and is oftner there I feare then taken notice of. 'Tis the duty of such as speake from that place (I doubt not) to exhort us to *examine and try our selves whether wee be in the faith, to give all diligence to make our calling and election sure.* It is their duty too, to take care *they grieve not a weake brother for whom Christ Dyed,* or drive a stray sheepe further from the fold. There are criterions (I question not) which discriminate betweene the sheep, & the Goates, yet it is not impossible for any but the chiefe shepheard to faile sometimes in the application.

*The Vaine Mans self-miracle*

*Obfer.* 7. **T**Here are some men whose braines are filled with a very little, and yet think all mens else with much lesse. How difficultly are they perswaded to believe, that those who know more know so much as themselves, and if they are overcome by some conviction irresistibile, yet will they create some choice fantastickall circumstances or other, whereby their knowledge of the same things must out-value other mens. If by chance they light upon a good thought or observation (which though new to them, is yet common and familiar to wiser heads) strait wayes with *Pythagoras* they cry *εὐρηκα εὐρηκα*, and can hardly forbear Sacrificing Hecatombs to their good starres. They thinke  
they

they are borne to oblige the whole world by their great parts: and they account it the lightest sin to be parsimonious of them. The deepe commiseration they have of the mistakes, and follies, and ignorances of the age makes them alwaies eager to fly up to the Theater; and if some small occasion be presented more justifiable then usuall, they are like *Elihu in Iob*; *Behold they are full of matter, and their spirit within them constraines them. Their Belly is as wine which has no vent, and if they should now hold their peace, they should burst like new bottels;* and yet by the leave of their rare gifts, many of those, they so take upon them to instruct, may reply as *Iob* did to his other freinds; *Sure [as ye take your selves] yee are the men, and wisdom must dye with you. But we have understanding as well as you, we*  
*are*

are not inferiour to you: yea who know  
 not such things as these? How  
 forcible are are right words: but what  
 doth your arguing reprove? But  
 should an Angel tell them this sto-  
 ry, they would scarce be drawne  
 to credit him, but thinke still their  
 meanest thoughts deserve Golden  
 Characters, though their fancy  
 at the highest scarce exceeds the  
 tract of obvious discourse. God  
 forbid this humour should carry  
 any man up into the Pulpit. To-  
 wards that Sacred function  
 (which above all other I honour  
 and reverence, and for which I  
 wish my selfe once competently  
 sufficient) I cannot thinke I can  
 use candor enough. Far be from  
 me an uncharitable suspicion to-  
 wards Persons engaged in that  
 employment, which is so deeply  
 interested in humility and selfe  
 denyall, which has already  
 so



so little encouragement in the world, and is like to have lesse. I dare not, like *Miriam*, speak, nay nor think against a *Servant* of the Lord, be he but a *Doore Keeper*, as well as a *Mose*, or an *Aaron*. Experience tels me the strongest brains have not alwaies done God and his Church the best service: and this I shall thinke a warrant for some of lesse abilities. Yea, if the case neede, I shall strive to suppose many other pious incitements in those, in whom I cannot discover, nor scarce imagine them. Yet I cannot deny, but some (and the more is the pittie, if many) mingle such rash confidence with their unexperienc'd ignorance in that dreadfull place, that it would puzzle a charity, which is not blind & deafe too, to excuse them from this vanity, or frame a better apology for them.

*Caution*

## Caution.

**L**east a Reader may think the former part of the proceeding Essay my owne Charecter (which if he does, God forgive him. I do) Let him know, that I publish not these Observations for such as have taken notice of them already, and farre better then my selfe, (which I beleive are multitudes) but for those that as yet have not, withall I should be glad that those whom I cannot suppose ignorant of them, would in their practise more demonstrate it. For my owne part, I have been in the two extreames (of which Quintilian knew not whether most to blame) one while not any thing I did, but liked me highly (yet owning what ever I had for Gods free Guift) and afterward not any thing I did but was quite as farre from it, yet then too, not calling God illiberall. And if at the present

present I am not in the mean, yet I hope I am coming neere it. I shall tell thee further (if thou wilt believe I doe it without any indirect designe) that there is nothing for which I have wraſtled with God more (and that with prayers and teare) then for lowly and charitable spirit: and I have a good hope that for the interceſſion of his Son, He has not ſhut out my prayer.

### Difference of Parts.

Obſer. 8.

I Have often obſerved (but ſeldome without wonder) the di-  
verſity of mens parts: though I am  
not thereby induced with a  
French Authour to conclude the  
difference greater between ſome  
men and others, then betweene  
ſome men and Bruits. It has  
beene oft obſerved how that  
ſome men in the diverſion of their  
ſtudies

studies have affected with ease,  
 what would have been too great a  
 task for an Age of some plodding  
*Students* serious thoughts. But  
 this puzzleth me most. That a-  
 mong young men I perceive those  
 allotted best parts, who either least  
 value them, or least mind their re-  
 all improvement. That a merry  
 boon Blade (that passionately af-  
 fects the Tavern, or companions,  
 or his dog, or horse, or something  
*Worse*, and that so much beyond  
 the cloysters and Books which he  
 accounts himselfe so unluckily al-  
 lyed to) shall yet passe with gene-  
 rall esteeme, and come off (in any  
 business) with applause; whilst the  
 close student sits neglected in his  
 cell, or comes abroad, & is smiled  
 at; men wondring what infecti-  
 on he has got from his cobwebs,  
 and dust, and he himselfe too of-  
 ten bewailing his deare penny-  
 worthes,

worthes, and sometimes in the Poets phrase interrogating himselfe, whether it deserve so much paines, and watching only.

*Pallere & toto vinum nescire Decembri?* 'Tis said (for a miracle) of the gatherers of *Manna*, That he that had gathered much had nothing over, and he that had gathered little had no lack: but it seemes an absurdity here that the industrious gatherer should want, and the Truant have to spare. I am not so nigh Atheist as to allow Fortune a hand in this uneven distribution, but therein discern a finger of providence which rules all. It may be God will have the edge of ambition taken off first, and that requireth yeares. It may be He will have a man at a losse to himselfe in his parts, that so he may the more readily acknowledge all he has Gods gift, and consequently

consequently with lesse temptati-  
 on to pride, or selfe seeking im-  
 ploy all in Gods service, Many o-  
 ther gracious intentions God may  
 have towards these backward per-  
 sons, whereas on the contrary  
 the former person parts *perish*  
 commonly in *the using*, yea and  
 many times too before that. 'Tis  
 no common thing to see the same  
 party in reputation both in his  
 youth, and in his full age: and be-  
 cause they come to fame too soon,  
 they keepe not in it long. The  
 lavish praises men bestow upon  
 their *Juvenile* attainments makes  
 them thinke they are come to  
 their *Nil Ultra* then, and therefore  
 (labouring onely for themselves,  
 and thinking vaine breath reward  
 enough) for want of going for-  
 ward, they go back. Thus what  
 at the *Horizon* promis'd a glori-  
 ous noone-day Sunne suddenly  
 vanisheth

vanisheth into a snuffe. I should prophesie that industrious soule, who with *Aquinas* a long time beareth the Nick-name of *Bos Mutus* the dumbe Oxe, most likely atlength (as great *Albertus* said of him) to fill the whole world with his *lowings*.

*The Common-wealth  
meere VVits.*

There is a commonwealth of men, in their owne eyes, the most of all other refined from the vulgar, and their interest of greater concernment then all else; and yet of all others, if wanting would be least missed. They are not only like *Aesops Flies*, in that buzzing about the wheels of all affaires they fancy to themselves what a dust they raise: but like his

*Obs: 9*

D

*Bees*

*Beetle* too, which made *Jupiter* let  
 fall the *Eagles* egges out of his  
 lappe. They boast between them-  
 selves great security, and cry with  
*Nero* ; γαῖα μυχθῆτω πρὶν , *yea*  
*while they live*; they feare nought:  
 and yet their Basis rests on things  
 more uncertaine and fleeting than  
 the aire and that is but *Chimera's*  
 and fancies. To be *serious* with  
 them a little, I feare none are  
 more hardly perfwaded to be  
 Christians: For pride, vaine glo-  
 ry, and contempt of others (those  
 stiffe Opposites to humbling  
 grace ) though I dare not affirme  
 them strict Proprieties to that so-  
 ciety, yet I wish they did not ap-  
 peare Accidents almost insepara-  
 ble. Besides, how farre is he from  
 cure that hath not one eye open  
 to see his disease, and will as soon  
 almost deny his Creed as believe  
 those that can discern better?  
 Give



Give them a serious exhortation or reproofe, they returne you backe againe, in a scoffe, the salutation of *Grave* and *Wise*. And if you labour to answer them according to their foolishnesse, you must expect but *worse language*. 'Tis the first rudiment of that profession, *Never to acknowledg a fault*: and they would have it their *Priviledge*, that none should dare tell them of *any*. Howbeit if any man be so bold, it would be a sin unpardonable by the Company, to let him scape unpunish'd; nay, I warrant you, if words could wound, the man should bleed to death. Being such *untractable* subjects I leave them to God who is best able to *deale* with them.

*Of Vanity in Society  
and Discourse.*

*Obs: 10.* I Have wondered much at some mens choise of their company (and the same Christians, and as they think, good ones too.) How many of them are *unequally yoked together* (in respect of elected society) with (I say not Infidells, yet) unbelievers in a true sense? To omit the assembly of *scoffers*, to whō with *David* I would not have my *soule joyned*; I cannot choose my companions and friends, as do some (who yet thinke not themselves of that Tribe:) nor can I thinke any man unworthy my acquaintance, because hee *wants wit*; nay rather I feare some that *have it*, & that not out of any incapacity of being *pleased* with their society, but out of an *Experience* of not being profited. I value much  
acutenesse

acutenesse in discourse, but I would not have my meat seasoned with *poysoned salt*: and when things are admirable for the *substance*, I cannot deride them for their *dresse*. Neither can I discern any thing I dare laugh at in such a saying as this ; One *graine* of *grace* is more worth then a *pound* of *wit*.

I know, some men feare it would bee a Disparagement to their parts, to converse with one of weaker than themselves: but (come what will of it) I hold it my duty, when opportunity presents mee with one such, and I do it with delight. I can thanke God, who hath made me differ from another, without any arrogant insultation over him: and doe not tell him, I pittie his ignorance, but earnestly endeavour to redresse it. I can receive

his discourse without exploding the weaknesse of it; and am not provoked to upbraid him, if he apprehend not mine; yea rather, correct the error my selfe, and fit my future speech to his capacity

But, alas ! How much beside their purpose (and, I would That were all) are most Christians whole society and discourse ? I shall not here mention correptions, advices, private exhortations and encouragements (those maine busineses of society) to all which Christians are as much oblieged, as they doe neglect them: How many seeme to thinke all *rationality* to consist in *visibility*, and the imployment of their time to apprehend or make matter whereon to exercise that faculty ? How many hope for high esteeme by letting at nought a weak brother; or,  
it

it may bee, by making him appeare so, who is stronger than themselves? I tremble to thinke how some can talke to the *griefe of those, whom God hath wounded:* and many who doe not so themselves, yet without scruple give their assent, and sometimes their applause too, to those that doe. I reduce my thoughts from this sad subject: only I am confident, if *Solomon* himselfe (who so much commended cheerfulnesse) were now on earth, and *St Paul* (who bade us *alwaies rejoyce*) what men now a-dayes delight in as facetious discourse, they would with joynt votes condemne for mad, if not devilish mirth.

*Caution.*

**L** *East my reader should thinke  
some things in this too arrogant  
D<sup>o</sup>. for*

for me to spake of my selfe: I shall not oblige him to believe that I am every whit as I there described, but that I passionately desire it. I begge of his charity also to apply this Caution to what other expression else where in my Booke, hee may thinke needs it.

### Of Frugality.

*Obscr.* II. I Have often wondered at the difference of our dayes from the discriptions of the former, and in nothing more than in the poynts of *Frugality*. To passe over those white ages, when the Wealthy Patriarches disdained not the offices of *husbandmen*, & of *Shepherds*. when great men employed their children, yea their *daughters*, that soft sex, in such services; in the moderne age (that about Christs time I mean) *Frugality* was never accounted a crime. *Cicero*

*cero* in his defence of *Dejotarus*,  
 King, maintaine it a vertue proper  
 for a Prince. The Sumptuary laws,  
 the apothegms, the patterns and  
 presidents thereof famously  
 known, and too many to be repea-  
 ted, speak sufficiently in it's be-  
 halfe. Christianity certainly has  
 not cashiered it it's esteem: nay  
 rather on many good grounds  
 and arguments has advanc'd it  
 (far above a semy-vertue) into  
 the roll of vertues and duties ob-  
 liging the conscience it selfe; and  
 questionlesse the best of the pri-  
 mitive Christians were not so neg-  
 lectful of the repute of the Gospel,  
 so un-mindfull of the necessities  
 of the Saints, as in their opinions,  
 or practice to undervalue it. Yet  
 by what experience I have had it,  
 it seems to me now to be as farre  
 banish'd from most places as is  
 justice: nay it has not that thin gar-  
 ment

ment of words allowed it, with honesty, to keep it from being served. I have often wondred that such, as proteste themselves disciples of *Iesus*, should with less straining bestow pounds upon the rich, upon superfluities, upon impertinent company, (when commonly the losse of time is equally considerable) than far smaller summes on the poore members of Christ, or whom at least charity obligeth them to hope to be such. But I know not what limits to put to my admiration, that a Christian should be worse thought of for such acts of Charity, and such living as may maintaine them, than for direct breaches of scripture commands in apparell, in diet, in revelling banquetings and comessations; as if every Prodigall were sure to returne home to his father with him in the



the Gospell, or there were no favour to be expected for such sons as have not run that riotous course. I know a man that by generall vote was cast for a parsimonious, and a covetous fellow; yea not a few among the more serious sort thought him much too close handed, and yet the same man as ready as any to spend liberally according to his ability, where the least shadow of reason could make it seem fitting: & by his own conscience so free from that crime that he ranked the contrary in his usuall confessions. Certainly, as the world goes now, a man had need have a great measure of *self-deniall* to bee a good *husband* as well as a good *Christian*.

*Concerning*

Concerning Parsimony  
of Gifts.

Obs: 12. **O**Ne would think the obligations christianity layeth on us to edify one another (yea, & that in such expresse terms, as not a word allowed, but what may some way *serve* for that *use*, *Ephes: 4.*) should have exempted Christians from that accusation among the Ancients, *clausis thesauris incubandi*, of niggardly tenacity and concealment of their inquisitions and gifts: and yet wee find some, that may without injustice be taxed for such parsimony: some that sit a brood on their parts, and that till they are addle too. Diverse men gather hony only for themselves. They grudge to give away the sweat of their braine: and they had rather have their wealth be buried

buried with them, than make others rich without pains. Others thinke whatever is lent to another is alien'd from themselves: and their barren hopes are so farre from promising them an increase, that the count the principall lost. How vaine and absurd are these humours, how much more sordid this penuriousnes than that of the purse? It is there true, a man cānot retaine what he gives, but must rely on the hopes religion affords him of a remuneration; but here in the very act of liberality the stock increaseth. I know it the humour of vaine men to catch at hints of discourse, and before their opinion be asked, to give you their judgment & dicision of any matter in debate: though perhaps they borrow from another what ever they speak. But yet he is very short sighted that cannot discover

a mean betweene this, and the former weaknesse: Nor is his judgment better who cannot distinguish between an obligation, to profit others, and an affectation of undue praises unto our selfe. And were the matter put to my choice, I would rather undergoe this censure undeserved, than neglect the former duty when an opportunity ingaged. You will say, such men as these reserve their parts for a fit opportunity to expresse them: but doe they suppose none such but the publicke Theaters, and whence they may be rewarded with a *grande & insanum* *ορως*? Or are their endowments so scanty, that they have nothing to spare for a private charity or civility? Or rather is their mind so vain, that they must see every thing for generall applause? If I should yeeld them what they foolishly pretend

pretend, that publicke places and  
 imployments are the proper stage  
 where on to act their parts: yet  
 'tis certaine that these private offi-  
 ces are so far from hindering them  
 therein, that they further them.  
 That Glory of *Christ-Colledge* in  
*Cambridge*, (than in whom I  
 am perswaded that in no man since  
 primitive times rare gifts were  
 tempered with more moderation  
 and humility) was wont to professe  
 himselfe beholding to those, who  
 would minister a handsome occa-  
 sion to him to utter any of his  
 choise notions; and when others  
 thought themselves great gainers  
 thereby, he accounted himselfe a  
 greater. A well fraught soule is  
 far from the feare of spending it's  
 stock: nay rather he is troubled  
 his wares should lye on his hands:  
 and because publicke opportuni-  
 ties are not presented often e-  
 nough

enough, he gladly maketh use of the private to keepe his notions from gathering rust; and the more liberally he spends this way, the more his store increaseth. Whereas those illiberall men, who keepe their parts for themselves, and to shew them to the publike, doe but loose their labour, and must be contended with the Title of *Vmbratiles Doctores*; and like *Isocrates*, declaime in the shade.

*Concerning the vaine boasting Saint-ship.*

*Obs: 13.* **T**IS to be feared, that many men (and some such as perswade themselves they have an Apostolicall spirit beyond all others) do yet in their purposes and indeavours quite contradict *St Pauls* temper. That blessed Saint was fearfull that his *Corinthians* might think

thinke over highly of him; and therefore (as he tells them) forbore the discovery of many excellencies, and priviledges; which he had received of God; and that, *least any man should thinke of him, above what they heard of him, or saw in him.* I omit those whose whole aime is like *Simon Magus*, to be thought some great ones; such as take upon them to have cleare knowledge of those misteries the Gospell hath drawne a vaile over, and not only vent the cabinet secrets of Gods unrevealed will and unsearchable waies before men, but to God himselfe (all which are so far from a true Gospell-spirit (which necessarily must be an humble, a sober, and a charitable one) as that they seem to be the very *ζῶα ἄλογα* prophecied of by *St Peeter, Saint Jude* and others.) I feare too much of this

E

leaven

heaven remaineth undiscerned a-  
 mong those who have the repu-  
 tation of a more sober sect, should  
 wee otherwise heare so many, if  
 not *direct* ostentations, yet by *circumlocution* and *necessary consequence*? 'Tis to be fear'd, some  
 men make a vaine *glorying* of that  
 which is the greatest obligation  
 to humility; namely, the *free grace*  
*of God*. Let no man therefore say,  
 the persons I meane assume no-  
 thing unto themselves, but as-  
 cribe all to Gods mercy, and so no  
 danger in it, their boasting being  
 in the Lord. For I here suspect  
 a great depth of Satan; God en-  
 able *him* to fathom it. Suppose we  
 should heare a Courtier thus spea-  
 king; It is my Masters pleasure  
 thus highly to honour & confide  
 in me; True it is, there is nothing  
 in me that may lay claime to the  
 least of these priviledges bestowed  
 upon



upon me; If so had been his pleasure he might have made choice of such or such a one of his servants for these employments, and dignities he has intrusted me in: and yet all the while the man has no sufficient warrant for such his presumptuous conceit, nay contrarily the persons he so much exalts himselfe above, are indeed much more in the *Primes* favour, he has already made more experience of their humility diligence and faithfulness, and intends them further honour. Would not every man conclude this Courtier diseas'd in his brains? The *Pharisee* in the Gospell acknowledged God the Author of what he gloried in, and gave him praise for many favours: His fault was that he could not allow the *Contemn'd Publican* a share in this privilege. There are many men

take upon themselves to be *Daniels*, *Persons greatly beloved* of God and yet have no better authoritie for their assurance, than that of a presumptuous fancy. Many thinke the Lord doth nothing almost (great or small) but he reveales the secret to them: Many perswade themselves that they have heard the words of God, and seene the visions of the Almighty; and yet some of those they looke upon as strangers to God may without *Miriams* guilt repleie to them in her words; *Hath the Lord spoken only to you, hath he not also spoken to us?* A vast difference there is between a Mans being a reprobate and a mans vaunting of his being a Saint. 'Tis true I grant we are bound to glory in the Lord: Yet not beyond the line, of things which God hath not wrought in us, or by us.

of

*Of Pride of Parts.*

I Cannot perswade my selfe *Obs: 14.*  
 there is any sin more connaturall, and generall than Pride, and of all sorts of pride that of a mans parts. There is scarce a foole in the world but conceiteth many particulars in himselfe, wherein he excells other men; and scarce a wise man in the world but hath some alloy of this folly. The inbred flattery of our selves within us makes us (according to the proverb) thinke all our *owne geese swans* and our most *deformed* issue *amiable*. Hence those rash, and unsuccessfull attempts in writing, and speaking, when men cannot distinguish between the affection of a *Mother*, and a *Step-dame*. *Quintilian* spake solid experience that it was seldome seen

that a man should suspect himselfe enough. Life and soule cannot keep together in a man out of conceit with himselfe; unlesse he has a higher principle then morality to sustain him. And yet as unwillingly as men are to appear weak to themselves, they are far more unwilling to appear so to others. They know other men judge according to outward appearances, and so they dare not trust them for such favourable indulgences, as they allow themselves. Hence those *Sollicitous arts* and *studied designs* of enhaunsing a mans reputation in publick. Those *cautelous concealments* of *defects*, which would be lesse seen, if freely laied open: For alas! How short doe those attempts fall of the scope they aime at? What an error in policie do these opiniative wise men commit?

mit? There is nothing more conducing to a good fame and esteem than a prudent securitie, and neglect of it. Men brook not to sell their valuations at prescrib'd rates: nor to have their commendations extorted from them as a debt or tribute; nay rather they suspect designs when such sedulous artifice is used, and think the river not deep because it makes a noise.

There is yet a more deadly poyson in Pride, and that is when it infects Christianity it self; and the strongest obligations to humility. I have spoken somewhat hereof already, and therefore I shall onely now take notice how difficultly this enemy is ejected even out of a good Christians heart. Alas! How many lurking holes, and strong holds to retire to doth it find in an humble Soule,

that labours it's extermination. Many times it minglith it selfe with the very praiers, and teares that are plentifully powred out for it's mortification. A devout Christian may, with *Hezekiah*, be humbled for the pride of his heart, and yet againe be proud of that *humility*. It lieth perdue many times, and when we think our selves most safe surpriseth us, and through strange subtilties gathers strength on us a long time ere discovered; and when discovered, so varieth it's shapes, that it is longer ere subdued. I say not that this pride is raigning, (yea contrary, 'Tis most likely there to raigne, where least perceived) Yet since of all relicts of the old man there is none more displeasing in the eyes of God, and none more prejudicall to a Saint, I should think this Devill the meekest of all others

others to be encountred with fasting and prayer. If any Readers case requires, and he so please, he may make use of the prayer and meditation I have added amongst others for this purpose.

*Of Arguments for Sermons.*

A Man would think in this *Obs: 15.* abundance of preaching, and preachers (God be praised for both) that there should not one point of divinity (of what nature soever) escape frequent discussion; and yet an observant Auditour may perceive it much otherwise. To omit the polemical part of Divinity, which is not held so proper for the Pulpit, (and yet some *Auditories* and occasions may seem more than to tolerate them; & it would do vulgar eares no hurt to be wisely and discreetly

ly instructed in those points, they are called upon to be so zealous for, unlesse we will defend in our *selves* the *implicite faith* we condemn in our *Adversaries*) To omit, I say, controversiall divinity; we may observe that very many usefull practicall points are rarely handled in the Pulpit; yea and some the most seasonable of all others. I aime not at the person that thought strange to heare another preach of faith and Repentance in this age, which seemed to him as if the man had been in a dreame all these times of *Glorious dispensations* (& I wonder what he would have thought of one that should have discoursed concerning *unruly and self-willed Spirits*, concerning *false prophets*, and *deluders*, and the *Tryall of Spirits*, &c.) I speak of sober men, and such as have not deriv'd their  
their



their Gospell from the late darke and mysterious providences of God in this nation. How few of these I say; instruct us in many points of conscience very necessary for this age; as concerning the obligation and dispensation of oaths: of the necessity, forme, and circumstances of Christian communion, of schism, of obedience in vicissitudes of civil government. Many give us good store of cautions, and directions not to loose our way in a knowne beaten path: but leave us to guide our selves in those that are perillous, and untrod.

But you will say, some of these touch too much the affaires of State. Yet certainly some of them do not: and many others that might be named, which yet are almost buried in silence. If men speake often enough of the *danger*  
of

of the *Last times*, and those vices of some *men* which make them such (2. Tim. 3. cap. 1, 2, 3, 4 vers.) 'tis not likely such *persons* should be counted *Saints* or simple soules deluded with the noise of *glorious times* when the weakest *experience* may confute such a *pretension*. Besides, is the *παρρησία* of Gospell officers so much inferiour to that of those of the Law, that they must not be allow'd to rebuke wickednesse in high places or persons? The Priests in *Jerusalem*, when words would not do it, made bold to thrust *Vzziah* out of the Temple, when he made but a *Sacrilegious* intrusion: what hinders, but those who take upon them the care of Soules (and *great mens* are not exempted from their charge) should imitate at least the milder part of this animosity?

Alas?

Alas ! I have observed, that some men, who about a twelve years since challenged as great a share as any in this freedome of Spirit and speech (and then exercised it, as 'twas thought, beyond discretion) are since become crest-falne, and like men amazed, have scarce a word to speake out at passages which call for a *Stentors* voice. Away with unchristian pusillanimous pretences ! Let not this satisfie men that they inveigh (and sometimes *usq; ad ravin*) against a petty Heretick, or poore deluder, who has not wit enough in all likelyhood, to do much mischeife, while they let *Golia*-sinners escape, who give the other their power to do mischeife. Let them not thinke it enough to reprove the abominations of the times in a parenthesis, or oblique reflections, or at the furthest in a  
timorous

timerous soft voice ; now sinners have armed their foreheads with steel, & seem to *dare thunder*. Nor will a *booke-reprooffe* serve the turn, which (*vel duo, vel nemi*) perhaps but one or two it concerns read, and neither of those lay to heart. No, men must have the deformity of their sins layd before their eyes, and the *proud men* (such as *Iehonan* and *Azariah*) must be told of their *disimulation* to their faces I am loath to prophesie what mens cowardize portends: Yet sure I am some of those that are enjoyned by office to reprove sin with boldnesse, will not find every excuse they now make for their omission warrantable at the dreadfull day of Generall account.

*Cautiō.*

## Caution.

I Would by no meanes be guilty of the fault reprovved in the Prophets; namely of contending with the Priests, or taking upon me to instruct my teachers, (whom I as much as any man desire to reverence.) Farre from my intentions be a designe of imposing Lawes upon my superiours, or of binding burthens upon other mens shoulders, which I would not touch with my least finger. I thought it neither of these offences to reprove some corrupt flattering Zedekiahs possessed with a lying Spirit, and some honest yet faint hearted Eli's who want courage to frown upon enormous sins; and I intend my reproofe no further. If my style seem too tart, I must use the excuse of that famed Divine Dr Twisse That what is naturall to me I cannot easily alter.

of

*Of impatient desires of full assurance.*

*Obs: 16.* **T**Here are some Christians over impatiently desirous of full assurance of their salvation. A good hope, or a good perswasion of heart will not serve their turns. Nothing contents them, unlesse they be made as sure of Heaven, as if they were in it already. This is, as if a son had a good fathers word, his oath, his fidelitie, his deed and seale made over to him for such an inheritance: but he takes on, and will not be satisfied, unlesse his father put the deed into his owne keeping, and in his owne characters too. No, say they, the case is not like: God forbid they should doubt of the least promise of God. They have no assurance that they are God's children,

children, and so dare not call him father. I answer; I intend not the comparison for exact, but thus make use of it. (I speake to persons that in some measure hunger and thirst after righteousness, that desire to cast themselves on Gods mercy, and cordially endeavour to live answerably. To others, I only say; Repent and believe the Gospell, and grant they may) You say, you are not assured you are Gods sons. I say, are you assured you are not? If you say you are, you must be conscious to your selves of some indulged rottenesse of heart, of an apparent want of true repentance and faith; and so till this leaven be purged out of you (as I said before) you are not the persons to whom I speake. If you say (as I presume you will) that you are not so assured, I proccede thus, you cannot  
F deny

deny one part of the contradiction, Either you are in the state of grace, or you are not. You stick between these contraries, you are neither assur'd of this or that. I say then, there must be some grounds & argumēts considerable on both hands that thus hinders either scale from making a perceptible descent. Examine then with reverence betwene God and thy soule which side hath the better grounds: if the uncomfortable (unlesse a temptation prevaile over thee, the frequencie whereof causeth the greatest difficulty in this businesse) I say then, necessarily thou must be privy to some, if not reigning sin or sins, yet very like them. *Humble thy Soule therefore, breake off thy sins by repēance, strengthen the things that remaine which are ready to dye, and that with speede, least thy very sparke goe out.*



out. To be short; do as thou  
wouldest do if thou wert sure  
thou wert not in the state of grace  
but desirest to be.

But on the contrary; If after  
heartty prayer for a discerning  
spirit, and impartiall considerati-  
on of particulars, thou findest the  
arguments in the other scale  
weightier, when thou art free  
from temptations (and thou  
may'st make some guesse at that,  
if thou findest thy heart moov'd  
with humble desires after God,  
to feare him, to trust in him, to re-  
joyce in his name) I say, if then  
thou seemest to heare the *Lord*  
*answer thee with good words and*  
*comfortable*, thou hast in a serene  
day a pleasant sight afforded thee,  
of the heaven where thy tossed  
soule *would be*, though anon thou  
loolest this sight, the heavens  
lowre, and the waves, *billow after*  
F 2 *billow*

*billow threaten to swallow thee up:  
yet stay thy selfe upon thy God;  
say to thy soule, why art thou cast  
downe Oh my soule, why art thou  
disquieted within mee? Hope still in  
God, for I shall yet praise him who is  
the health of my countenance and my  
God, And O thou of little faith,  
wherefore dost thou feare?*

But this satisfies not thee: after  
this course taken thou canst not  
perceive either scale weigh  
down. That's strange! dost thou  
pray heartily, dost thou walke  
humbly and circumspectly, or (if  
thou art jealous of thy selfe in  
these) dost thou earnestly desire  
to doe thus, and pantest after com-  
munion with God? I tell thee (if  
at all thou canst value an others o-  
pinion of thee) I tell thee I am per-  
swaded God keeps thee under dis-  
cipline out of some gracious de-  
signe, and wilt thou prescribe him  
his

his method how to deale with thee? It may be thy heart needes furthar humbling, or longer at least: it may be thy pantings after God are to be hereby inflamed, or God purpolet that thou shouldest *wraſtle with him with mighty wraſtlings*, and intends thee the honour of a *Prince or pre-vaile*r with himſelfe. Whatever the cauſes be (and they may be infinite) though thou diſcerne them not, indeavour with *Abraham* againſt *Hope* to believe in hope, that God would bring thee out of this Maze. Say unto God, *Lord why caſteſt thou off my Soule, why goe I thus heavily all the day long by reaſon of the oppreſſion of the enemy? ſhew me ſome token for good, that my enemy may ſee it, and be aſhamed, and my ſoule comforted.* To be ſhort; for thy practice (as the voice from heaven in *Kempis*ous adviſed

fed one in thy case) doe what thou woldest, & what thou thinkest thou shouldest doe if thou hadst obtained that certaintie thou desirest.

If still thou objectest, as thou mayest everlastingly, if thou sayest, thou longest for higher enjoyments of God, so doe I too, I labour to forget what is behind, and presse forward; but yet so, as that I am not discontent, nor unthankfull unto God for what by his grace I have attained. And if tis thus with thee, I blame thee not; labour to grow in strength and assurance, I aide thee with my prayers, and desire to be aided with thine. But if thou meanest by assurance what I supposed at first, and hast no measure of cheertulnesse or patience till thou hast attained that, I cannot commend thee; for how canst thou grow,

grow, when at full growth? Besides, thou wouldest be privileged from doubts and fears wherein consists the chiefe exercise of faith. Now this humour is what I stil'd impatient demanding of thy evidence into thy owne keeping and characters.

*The unadvised Boanerges  
catechized.*

I am very confident that many *Obs: 17.*  
preachers much offend and contristare some of the true children of God, when they not so discretely and temperately as the matter requires, inveigh against the faire morall man. I hate as much as any the *sowing pillowes under every elbow, and the dawling with untempered mortar* (with those in *Ezechiel*, and am as much satisfied (I believe) as others in the extreme deceitfullnesse of the heart:

yet I like not that the *heart of the righteous should bee made sad, whom God would not have sad; and that whose joy might abound, the ever-blessed son of God was contented to be sorry unto death.* Now I wish, a sort of men (who seeme not a little to resemble the olde Pharisees: though they much inveigh against them) would consider, That there are some *weake* Christians not to be *offended*, and therefore great caution to be used: some *children of light that sit in darknesse, and see little or no light,* some *tender lambs* in Christs flock, some *ewes great with young*, who with a little hard usage might be in danger of miscarrying: some faint and sickly, some lame & feeble handed, whom the Holy Ghost would by all means have *healed & strengthened, not turn'd out of the way.* Again, those Christians that are stronger

stronger are not fully priviledg<sup>d</sup>  
 ed from doubts and fears, and  
 discomforts frequent. A *David*  
*may say in his hast*, and think in his  
 heart too, That he is *cast out of*  
*Gods presence*, that his hopes have  
 deceived him, and that he *shall one*  
*day fall by the hand* of the enemy.  
 Furthar yet, none are more jealous  
 of themselves and of their estate  
 than the true children of God:  
 none so apt to apply severe do-  
 &trines to their owne hearts. A  
 weake Saint is not easily perswa-  
 ded to believe a true worke of  
 grace in his heart, but scruples  
 almost perpetually: and amongst  
 the stronger there is scarce one to  
 be found but meetes with so  
 much of all corruption in his  
 heart, and amongst the rest some  
 hypocrisy too, that at a low ebbe  
 of faith he will be apt to charge  
 the dissembler, the formallist, the  
 halfe

halfe-Christian on him selfe,  
 though of all others he be fur-  
 thest from such. Now suppose at  
 such a sad houre he should heare  
 a Minister aggravate his owne  
 thoughts, . tell him how many  
 come to heaven gates, and yet  
*never enter in, how narrow the way*  
*to life is, and how few find it,* and all  
 this without needfull qualificati-  
 ons and cautions, how much  
 would much this set forward his  
 affliction, *breake his bones* and  
*wound his soule* within him, goe  
 neere to put out his smoaking  
 flax, and overwhelme him with  
 the waves of despaire? Verily I  
 perswade my selfe, *had it been possi-*  
*ble,* many of the *elect* themselves  
 had here suffered shipwracke.  
 Meane while, because the security  
 wee have from God by no means  
 frustrates or makes uselesse hu-  
 mane providence and sollicitude  
 for



for the avoiding of dangers, and therefore of this great one, I could not but thus deliver my mind, and exhort these Boanerges carefully to examine the ground on which they plant their terrible artillery. If wee will believe Trueth it selfe, the young man in the Gospell was not *the further* off but nigher the kingdome of heaven by his good morality. The Scripture, I am sure, tell's us that in many things wee offend all, and makes a challenge to any Saint of what forme soever to say; *I have made my heart clean; I am pure from my sin.* It becometh us much better to be severe and rigid toward our selves, than towards others. I deny not but that the *Scribes and Pharisees* were furthar from the kingdome of heaven, than the *Publicans and Harlots*: Yet we shall find that the *devout men and wo-*  
*men*

*men* are often noted in the A&S of the Apostles to be the usuall converts, and thus that judicious Divine Mr *Mede* takes off from the stupendiousnesse of the wonder, that so many thousands should be converted at one Sermon, saying, that they were mostly of the devout profelytes, in whom God had wrought prædispositions toward conversion.

*Concerning unhappy Differences  
betweene good men.*

*obs: 18.* IT is sad to behold how far the differences of the times have prevailed with even the better sort of men, and that of all parties: how much they have blinded the eyes and imbittered the hearts of those that call God Father, and so should each the other, Brother: yet alas how much easyer are opprobious

probrious titles bestowed on  
 each other, than that loving ap-  
 pellation. 'Tis strange, that when  
 Christianity obligeth it's pro-  
 fessors to *beare with one another*, to  
*speake no evill*, to *think no evill*, to  
*forgive injuries*, yea to requite and  
*overcome them with good*, that they  
 should practise the contrary to  
 these precepts; and yet not per-  
 ceive it although they have them  
 often in their mouthes. The one  
 side believes the other hath too  
 little charity to be religious: the  
 other thinke they as much want  
 zeale: and neither betray a grea-  
 ter defect of both, than by thus  
 censuring each other. What  
 strange Idea's of one another doth  
 the passions and interest of men  
 create? thus good men mutually  
 become judgers of evill thoughts.  
 Notwithstanding, these distem-  
 pers excepted, ( which their  
 affections

affections, and ingagements make undiscernable, yea many times adopt them into religion) in all things else almost, the persons on both sides approve themselves eminent patterns of wisdom and piety, and 'tis not easy to say which deserve most commendations. If the one excell in deepe knowledge, the other in profitable, practicall applications and condescensions; If the one in fervour of spirit the other in moderation with discretion. If the ones *axe* be keener, the other *putteth* to it *the more force*; and whilest the one fetches the homer stroake, the other strik's oftner. Both excellently exhort to the contempt of of the worlde, to the denyall of our selves, to a holy life; the one by faith effectuall from *St Paul*, the other by good works evidencing and justifying faith

faith from *Saint James*, and both  
 second their doctrine by their  
 lives: what course now shall an in-  
 different Person take, whilest each  
 of these call him from the other  
 to themselves, each denounce the  
 others coast infectious, if not  
 deadly?

For my owne part, I so adheare  
 to neither, as to swallow downe  
 the errours of the one (as far as  
 I can deserue them) or to reject  
 things laudible in the other: nei-  
 ther would I have objects, that  
 are comely in themselves, appeare  
 deformed to mee, through the  
 fault only of a distempered or-  
 gan, or medium. I know the God  
 of wisdom & of peace can make  
 a sweet harmony out of these dis-  
 cordant sounds, and I humbly  
 pray him to doe it. In the meane  
 time I cannot away with a mo-  
 nopoly of Gods free grace, and  
 dare

dare not conclude He favours not  
 a persō, whō he hath not priviled-  
 ged with the understanding of sōe  
 points, which it may be I count  
 of greater concernment than in-  
 deed they are. *I* cannot think it  
 a piece of religion to anathema-  
 tize from Christ such as will not  
 subscribe to every one of my Ar-  
 ticles: but am conscious to so ma-  
 ny errors speculative and practi-  
 call in my selfe, that *I* know not  
 how to be severe towards others.  
 For differences between Christi-  
 ans *I* much bewaile them, and  
 hope my want of yeers and ac-  
 commodations may be some ex-  
 cuse for mee if *I* judge not accu-  
 ratly between them. Yet *I* doubt  
 not, but hee that believes the  
 Scriptures to be the word of God,  
 and firmly indeavours to live  
 accordingly, beleiving and obay-  
 ing God, and hoping for pardon  
 of

of his sins through Christs merits,  
 is a true member of Christ: and  
 with every such I hold an inter-  
 nall communion (viz by assent,  
 by love, by prayer) and I hope  
 there are many such, or some at  
 least in every division of Christi-  
 anity, even as there still remains  
 some flower in the coursest bran.  
 The foundadition of God remain-  
 neth sure, the Lord knoweth who  
 are his: howbeit tis my duety to  
 walke charitably, and reject none  
 whom, for ought I am sure of, God  
 may receive; yet my hopes are  
 fullest there where I see modera-  
 tion and Christian lenity most  
 approved and practised.

G

of

*Of ambitious discontent.*

Obs: 19.

**T**HERE is one piece of content the least of any taken notice for a vertue & yet much commended in Scripture, and that is contentation with a mans gifts. I doe not wonder hereat; first, because some men place their highest happinesse in them, yea mistake them (and not a few doe so) for sanctification it selfe. Againe, the want of them is commonly imputed to a defect of industry: and ingenuous men much hate that opprobrious charge.

Yet I wonder greatly that many Christians cares should be so close stopped at what *St. Paul* discourseth of in the 12 chapter of the first Epist. to the Corinth. (viz) that it is requisite there should be *feet* and other inferiour  
members



(83)

members in the body as well as eyes and lipps: and that every member hath it's proper use and service wherewith it ought to be content. But alas, what a mutiny in the body (beyond that in *Agrippa's Fable*) may wee now discover. How many must needs be tongues who are fitter to be eares, how many take upon them to be eyes who had need be led by the hand? Hence, so many Novices (contrary to Apostolicall Canon) take upon them to be publicke Teachers, and (as the learned'st of our English Kings once spake) every Good-mans son writes Catechismes. I know the Harvest is great, and I therefore pray the Lord of the Harvest to send multitudes into his vineyard; yet those such as are able to labour: and the Apostles *nis weds tauſa iſayō* (who is sufficient for these things) will

G 2

not

not suffer me to think every one such. The wisdome of primitive times appointed under offices in the Church, as of Readers, Deacons &c, beneath a Bishop or Presbyter : and in these, men of lesser abilities were retained or fitted for higher. 'Twere to be wished, that since men now a dayes pleade so much for parity in Church-Officers, they could effect something towards it at least, viz. a sufficiency in all those mens gifts, whose employments, & dignities they thus equall. I shall speak but one word more to any such over forward *Abimaez*, that hee would first *goe and learne* thorowly what that Scripture meaneth (*James* the third and first) (*My Brethren* be not many teachers.

*The*

*The destrusive Prosperity  
of Fooles.*

'Tis ealy to observe what a luster successe affords to mens persons, and actions. *Obs. 20.* To omit the knowne verse in *De Barias*, (almost growne a Proverbe) the comparisions made between *Jul. Caesar* and *Cataline*, and many of their *parallels* (who all owe their different *reputations* to their different *successe*.) Is it not a strange thing that foure or five opposite partyes should succeed each other on the stage, and each of them be accounted *Saints* whilst up, and neither longer? *Iuvenall* observed in his time; That though *Riches* had not the honour of a Temple in Rome, as *Victory* had, yet it had the devotion of mens hearts. Tis to be feared,

neither of these Idolatries is yet quite banished Christendome. How many opinions are there in the world confuted only by this argument? *Alexanders* way of vntying Gordian knots is too well knowne in this age, and too much practised. Experience tells us what deepe rootes an error may take by prevalence, and continuance; and how little the strongest assaults of an unsuccessfull truth can shake it; there needing no other confutation of prosperous arguments, but either scorne or silence. I conceive, amongst divers others, that worthy defence of our *Saviours Prayer* by Mr *D'Espagne* is thus answered.

I shall not conjecture of what ill consequence this error is when publicke: but certainly there is nothing more dangerous to any particular Soule that lyeth under it.

it. When a man shall with much scrupling venture upon a course, or action, and in judgment condemne himselfe for what he allowes in practice; and yet a little after finding no harme for the present to follow, yea contrariwise fancying much good, shall conclude his former scrupulosity needlesse, and vote his conscience to be reformed by his successe; what a ready way is this to prepare a mans throat to swallow Camels at length, who at first strained at the smallest imaginary Gnat? This is it that turns grace into presumption & wantonnesse, and makes the very blessings and mercies of God become the bane of soules. God bring them out of this path leading downe to the chambers of death, who walke securely in it.

*The All-most Christian.*

Obs. 21.

**T**Here are some Christians that may (with *Tiberius* in *Suetonius*) well beare the title of the horses called *Callipedes*, *qui multum cursitant, parum progrediuntur*. They are like sticks & straws in a whirlepoole nigh a strait passage, they are ever and anon making towards it, but never shoot the gulph. 'Tis a sad thing when a man shall be every day purposing & promising to leave such and such grosse sins, and every day commit them: when he shall be alwaies sinning, and alwaies confessing, and so on in a round, making even his confession a chiefe sin. A thing more to be pittied it is, that some shall attaine unto good perfection in externall behaviour, and morall honesty, induce others, yea and themselves

themselves too, to believe they are  
 Saints of good proficiencie, and as  
 I may say, knock at the very gate  
 of heaven, and yet not enter in.  
 What can be the cause of this, but  
 that men will have some *little*  
*Zeal's spared*: they can be content  
 to let religion seize on the out-  
 works and suburbs of their soules,  
 but they must reserve to them-  
 selves a Cittadell in their hearts.  
 Many men seeme to beare the  
 strongest burthens of Christiani-  
 ty, yea with the young Pharisee  
 to have kept all the Commande-  
 ments from their youth, and yet  
 they have some secret sins lodg-  
 ing in their bosomes, which if  
 they be told they must necessarily  
 part with, they would be much  
 grieved: skin for skin, and all that  
 they have, yea life it selfe will  
 they part with rather than those.  
 This disease is then most deadly  
 when

when it turns the free grace of God, and the sanctifying power of the spirit into it's nutriment : which is done when a man shall be convinced of a grosse sin (and the least allowed is such) and shall pray God by his omnipotent power to deliver him from it, and here set up his rest, not *cooperating* with Gods grace, nor in his heart hating the sin, or desiring it's mortification, but confuting his frequent prayers by continuall practise. This, I perswade my selfe, is one of the *depthes of Satan*: but because it requires an experienced Divine to fathome it, and also border's upon the nicest of the Arminian controversies (which I here purposely shun) I shall speake no further on this Argument.

Concerning



Concerning a tender Con-  
science.

**T**Here are some men which *Obs: 22.*  
pretend great tenderneſſe of  
Conſcience, and cry out extream-  
ly not to be pricked: and yet  
ſeem to expreſſe very little of  
that temper. It is a hard matter to  
believe he has a tender conſci-  
ence, that will hazard and attempt  
the overthrow of a Church or  
State, proceed to tumults and ſe-  
dition, involve himſelfe in the  
guilt of the fouleſt crimes, yea  
and ſwallow any *Camells* rather than  
ſome few *Gnats*, which perhaps  
too his owne fancy or phrenſy  
hath created. I ſuppoſed tender-  
neſſe of conſcience had conſiſted  
in a fearfull avoidance of every  
ſin, even to a *circumſtance* or an  
*appearance*; and ſo conſequently  
in

in some proportionable detestation of sins according as their foulness and odiousness increaseth. *I* thought a propriety thereof had been *patiently* to *suffer* any *evill* rather than *commit* any: and to be content to be rather infringed of some part of due liberty, than use indirect means to obtaine or enhaunce it. The world has been excellently inform'd long since, that it is no part of a strict conscience to lift a burthen from it's owne shoulder, and lay it with more weight upon anothers: *I* would there were none that praised it. But alas? What riddles, and paradoxes do wee meet of this nature? Wee have been told what an impartiall *informer* *witnesse*, and *judge* conscience is: and yet there are practices but too many in the worlde that make the truth seem contrary. How  
easy

easy doth it appeare in some men to charme this clamorous faculty, and confine it's jurisdiction to what circuit they please, even with an *Hitherto shalt thou goe and no further?* But what a wonder is it that men should cry, *Peace, Peace* to themselves in this ensnaring estate: that they should think themselves religious all the while, and believe their Corban of zeale for some points, which their interesse makes deare to them, should dispence with their obedience to many of the great commandments of God. It has puzzl'd me oft to see how cautious men are in some smaller particulars, how they charge themselves with profanesse, and superstition, and irreligion if they faile in such; and yet the same men securely commit greater sins without asking themselves *what they have done;*  
 nay

may they will not regard another that shall tell them never so plainly that they have done ill. This is all one as if a man should run from a barking curre, and leape into a Lyons jawes before him, or cautelously avoide the sting of a Bee, and yet voluntarily expose his bosome to an Aspe or a Scorpion.

*St Paul* charged it as a great absurdity upon the Jew, that he should prohibit others from what, and condemne others for what he practiz'd himselte, *Thou that sayest a man should not steal doest thou steal?* would not the absurdity have been greater if he should have anathematiz'd others, or himselte for a small sin, or a shadow of a sinne, and the meanwhile have allowed in himselte, or promoted in others the greatest? Or if the Apostle had thus  
interrogated

interrogated him; Thou that abhorrest a Ceremony, doest thou commit sacriledge? I would by no meanes aggravate other mens failings yet I cannot but wonder that some men should seem to be more fearefull of a superstition or formality (which with them is all one) in using that forme of Prayer prescribed by Wisedome it selfe, than of taking Gods Holy Name in vain, and that in actions of greatest solemnity.

### Caution.

I cannot feare that any who indeed has a tender conscience should take offence at what I have here said. I confesse I am fearefull somewhat may be applyed to Persons whom I much reverence, and believe Christians of high rank; yet I wonden that some of these should so little scruple at some practises

practises, the guilt whereof would wound me to the heart. But I perswade my selfe they may discover particulars in me, which they may as much be puzzled at: and therefore I endeavour to exercise towards them the same charity I desire from them. God be mercifull to us all.

### Of Christian Reputation.

**Obs. 23.** It's a great offence to some weak Christians, that those they looke upon as eminent Saints, doe expresse a great deale of jealousy, if not uncharitablenesse towards them. Many too much forget the pangs of their new birth, and so consequently stop their bowels of compassion towards others in that case. And 'tis to be feared, that some, whilst they read too severe lectures concerning the conflicts of naturall conscience, and the diverse

verse subtile workings of counterfeit grace, endanger an abortion in others. Some too tartly interrogate how long others *sticke in the place of coming forth of children*, and it may be too little remember *their owne delays* there. Some require an *Elijah's fervour* in all men else, because they feele something like it in themselves. Diverse accuse a defect of light in others, or at least that their *candle burnes under a Busbell*: whereas indeed it is not so, but the fault lyeth in their want of discerning. Others bid us, if we have the heat of godlinesse in us, rake our coales out of the embers: whereas many true Christians have the *rayes* of grace more *united* in their soules, as in a *burning-glasse*, where though the *circumference* be not so great, yet the *heat* is more *intense*.

H

*tenſe.* Many devout hearts burne  
*inward,* ſo that thoſe *without* can-  
 not be competent judges what are  
 their flames. I ſpeake not this to  
 patronize any fault, much leſſe  
 that great one of *lukewarmneſſe*: I  
 would by no means diſcourage  
 private exhortations and re-  
 prooves, nay nor a *godly jealousy* in  
 any man *over another*. It is far  
 from my intent to furniſh any  
 halfe-Chriſtian with expedients  
 how to elude any ſuch courſes  
 intended for his good. (To  
 which alas how many are apt?)  
 My purpoſe is onely this, that  
 ſince the Apoſtle exhorts us *to be*  
*patient & meeke towards all men,*  
*& that* upon this conſideration how  
*fooliſh, and diſobedient,* and vicious  
 in all kinds wee our ſelves once  
 were, wee ſhould not be peeviſh  
 and uncharitably ill-natured to-  
 wards ſuch as perhaps are *weaker*  
 Chriſtians



Christians, yet may have more *humility* in them, and more *love*. Besides, how many are thought strangers to God, and the discipline of Grace, who yet from their youth up have been under that discipline? The Lord has given them counsell, and their reines instructed them in the night seasons; They have been *lead into the galleryes*, and have had *the banner of Gods love* displayed over them; and had they either the Art, or the confidence to communicate to others a history of their experiences, they might discover many subtile wiles of the naturall mans heart, and of *Sathan*, of whose devices they are not ignorant.

I say these uncharitable jealousies, and suspitions are an offence to weak, or Novice-Christians; which somewhat need the crutch of other mens opinions to support

H 2

their

their soules. As for an experienced Christian, though he avoid what in him lyeth the giving offence to any, and setts a due value on a good report (especially from good men) yet is he in some measure affected like magnanimous *St Paul*. *It is a very small thing with him to be judged of men, Tea he judges not himselfe* (peremptorily and absolutely without appeal to the higher court) *but referres all things within himselfe to the righteous judgment of God through the intercession of Jesus Christ.*

*Of Prejudices against  
godlinesse.*

**I**t is a great stumbling-block to ingenious men that religion (I meane the full power thereof) seemes to them to destroy modesty,

deſty, and other principles of nature, and of education a ſecond nature; and I am perſwaded 'tis this that makes ſome men but partiall Chriſtians. That Chriſtianity and the power of godlineſſe ſuffers undeservedly herein I make not the leaſt queſtion. Were I to deliver the moſt exact rules of humble modeſt behaviour, I ſhould pick them out of the ſacred precepts: or were I to preſcribe an abſolute patterne of ſuch carriage and expreſſions, I ſhould take them from no other place than the ſacred hiſtories. Let a man but reade the ſpeeches of *Abigail*, of *Hanna*, of *Mephiboſeth* and diſverſe other holy perſons; and if he be not ſticken into admiration, I ſhall pronounce him incapable of any noble impreſſions of humanity, as well as of devotion. *Saint Paul* delivers it

for a rule, that we should not give offence to them without, and practised it himselte in becoming all things to all men, that he might gaine some. Certainly then he had no morose humour within him which he would compell other men to submit to, no intemperance of Spirit which he would have accounted zeale: yea, we reade with what a noble appellation he answered *Fectus*, (who accused him but of madnesse) that he spake the words of sobriety, as well as truth. Notwithstanding all this, the ground of the former charge against religion seem's specious and obvious. Some men misinterpret the Apostles *παρρησία* or *boldnesse of speech*, and take that for a sufficient warrant for indecencies, and ill manners. Others thinke it a crime to be modest in matters of religious concernment; whereas,

whereas, if they would consider *St Pauls* behaviour towards his *Corinthians Ep. 2. 10, 11, 12*) they might find it much advantagious, and besides confidence, in matres that require it, takes most when it holds a combat, and seems sometimes to give the upper hand to bashfulnesse. Another thing that sets forward this prejudice is, that (by I know not what hard hap) the vulgar sort take them for the most genuine Christians, who seem most to have banished such ingenuous principles; and thinke those men not zealous enough for the trueth, or too much regarding their owne reputations, who use cessions, apologies, and excuses, all which well managed Christianity will allow of without a taint of vaine ostentation.

We neede not dwell long on this subject, now the generality of

men of the higher ranke set a greater value on this ornament, than on the substance of Christianity it selfe. Let us remember therefore that we improve not matters of convenience into matters of highest necessity; & so consequently more accuse a failure or defect in them than in direct honesty and integrity of life, as is the fashion of too many now adaies, who much glory in their good breeding. But certainly, since Christian *love covers a multitude of sins*, if such men had but a reasonable measure of that temper, they would not be so far provoked by a small incivility, or indiscretion which the party who commits perhaps wants, but accommodations to discover in himselfe, and so to reforme them.

of

*Of Set Formes and extemporary Prayer.*

I Am not yet fully satisfied whether the danger be greater of making prayer a meer *lip-labour* by the use of set forms, or a meer *braine-labour* the extemporary way. 'Tis undoubtedly true, that the whole heart, yea the whole mā ought to be laid out in that Angelicall service, and almost as strongly attested by experience, that which way soever we manage our devotions, there will multitudes of vanities and imperfections attend them. I am sure that eminency of grace consists not in any art of invention; and doubt not but a plaine Rustick (whose thoughts one would think are confined to a narrow compassse) may as sweetly converse  
with

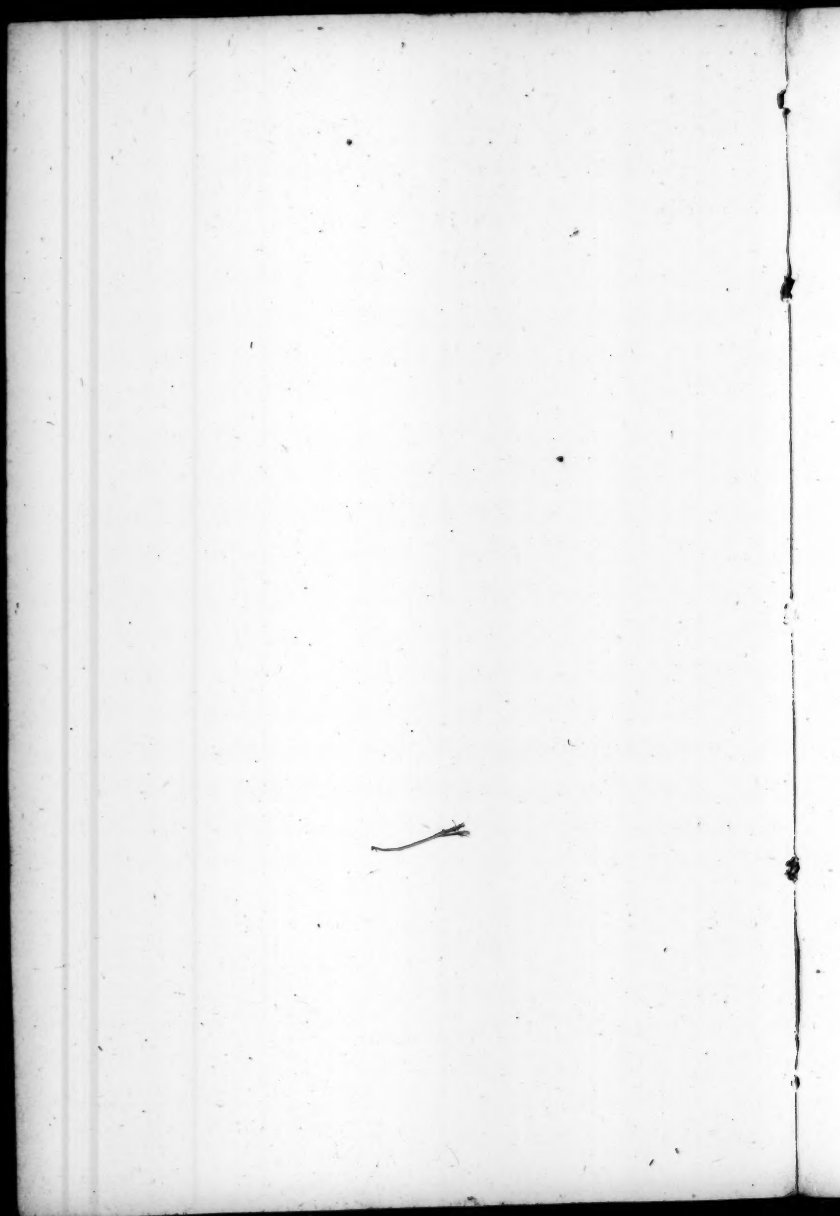
with God in a few common words, as a sublimer Christian in elaborate meditations. What ever high dispensations men pretend, they seem to me to have but fringed soules, who need the heat of invention to warme them, and in the same forme cannot attaine unto variety of thoughts. *I* have often diserned deeper matter in the same words; and I thanke God, can pray them unto him morning, and evening, and night-time, without flatnesse many times, and sometimes with tears: and after a thousand repetitions enjoy new affections in my strange expressions, and am assured I have not yet attained the utmost they may signify. *I* dare not tempt God so far as wholly to trust to suddaine injections: nor can I scruple the making use of such helps as my experience tells me

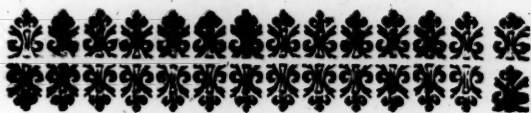


me God hath sanctified to my weaknesse. Yet diuerse times my soule breaks out unexpectedly into new matter and words too, and if I should *deny them vent my heart would burst*. Also, I cannot thinke that *I am rash with my lips* in so doing. Nay rather, I will praise the Lord, as he enables me, both with my *old* and with my *new songs*, who is worthy *every way* to be magnified.

### *The Conclusion.*

I Shall here stoppe my pen, for I doubt my reader may thinke what is past more than enough of such dough-baked considerations. Those that remaine I shall keepe by me till I perceiue how these are digested.





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---

*The Publisher to the Reader.*

The Author acknowledges he might have rank'd these observations in a better order, had his owne occasions and my importunity to have them Printed against

gainst this time allowed him the  
ful liberty of his second thoughts:  
had it not been for this also, he  
perswades himselfe he should  
have licked these Bear's whelps  
(so he stiles them) into a some-  
what better shape.

---

---

and the same thing happened  
to the other side of the river  
and the same thing happened  
to the other side of the river  
and the same thing happened  
to the other side of the river  
and the same thing happened  
to the other side of the river

---

---

*Drops of Myrrhe,*  
· OR,  
MEDITATIONS  
AND  
PRAYERS,

Fitted to divers of the pre-  
ceding *Arguments.*

---

*O Lord my strength, be not silent unto me, lest  
if thou make as though thou hearest me not, I  
become like them that go down into the pit,  
Psal. 28. 1.*

*My Beloved is gone down into his garden, to  
the beds of Spices, to feed in the garden, and to  
gather the Lillies.*

*I am my beloveds, and my beloved is mine;  
he feedeth among the Lillies, Cantic. 6. 2, 3.*

---

LONDON,  
Printed by R. W. for Rich. Davis in  
Oxon. 1653.

Drop of Blood  
OR  
MEDITATIONS  
AND  
PRAYERS

For the relief of divers of the  
Society of Friends

By the Author  
of the  
"Drop of Blood"  
and  
"Meditations and Prayers"  
for the relief of  
divers of the  
Society of Friends

LONDON

Printed by R. W. for R. B. D. in  
1793.



# The Arguments.

1. **A** Prayer for a distracted Church and State.
2. *A Prayer for the Spirit of moderation and discerning.*
3. *A Meditation and Prayer concerning the perfection of Gods Word.*
4. *The hopeful Soul's conflict between extremities.*
5. *The humble Soul's Agony with natural pride.*
6. *The mortified Christian tolling his own knell.*
7. *The deliver'd Soul's Jubilee.*
8. *The Authors concluding vote for himself and the Reader.*

## An Advertisement to the READER.

**B**Ecause there are abundance of excellent forms of Meditations and prayers for all occasions already in Print, and the generality of men now, with *Saul's* Army, choose rather to fast and faint, then save such honey from dropping on the ground (which probably, if tasted, might illuminate the eyes,) I shall not add much of this nature (as namely particular Forms of confession & humiliation, of supplications & intercession & thanksgivings;) but only some few Portions excerpt or enlarged from my own private Devotions, which I thought most pertinent to some of the matters foregoing. God sanctifie them to the humble Readers use.



# For a distracted CHURCH and STATE.

## Prayer I.

**O**H Lord God, the great and terrible, that rulest heaven and earth, that puttest down one, and settest up another, and none may say unto thee, what dost thou? Look down from the habitation of thy holiness, and thy glory, and behold with an eye of pity this wretched Nation. O Lord, things are now at that pass, that we know not which way to look; Our eyes are up unto thee, merciful God, save or we perish! Let not the oppressions and calamities that have already befallen us seem small in the eyes of thy compassion, though we confess thou  
A 3      hast

hast punished us much less then our  
 iniquities deserve : But for thy  
 mercy sake, which is over all thy  
 works, for thy sons sake, who  
 taketh away the sins of world, let  
 it be enough : Let there be no more  
 such terrible shakings, and earth-  
 quakes among us : Let the prayers  
 of thy small remnant more prevail  
 with thee for pardon and mercies,  
 then the abominations of wicked  
 men and hypocrites for judgement,  
 and vengeance. Sanctifie thy bit-  
 ter providences to such as it hath  
 pleased thee to afflict and debase :  
 Give them submit patience under  
 thy all-ruling-hand, and a joyfull  
 harvest from their sorrows, even  
 if it be thy will in this life, if other-  
 wise, in the next : and however  
 thou disposest (O thou most Just  
 and most Wise) of particular per-  
 sons, and interests; yet let the  
 interests of thy Gospel be advanced,  
 the

( 3 )

*the hearts of thy people established  
and comforted, and the patient ex-  
pectation of the humbled and in-  
jured satisfied. Arise Oh Lord !  
let not man prevail. Thou who  
sittest between the Cherubims shew  
thy self. Shew thy self a Defender  
of the innocent, One that humbleth  
those that exalt themselves, that  
taketh the crafty in his devices, and  
maketh the hypocrite a terror to  
himself. Lord God of Hosts ! Let  
not them have occasion to say with  
their mouth, or in their heart, that  
thou God hearest not, or seest not ;  
or that thou God hast forsaken the  
Earth. Let a Book of Remembrance  
be written for those that fear thee,  
and yet speak often for thy truth ;  
and put up into thy bottle every  
tear shed by those, whom it pitieth  
to see our Zion thus in the dust.  
Return Oh Lord ! how long stoppest  
thou thy ears and wilt not hear thy*

A 4

people

( 4 )

people pray? Be pleased for thy  
Sons sake, yet at length to make this  
Land a praise in the Earth, an  
holy Church, and a Religious  
prosperous State. Take away  
from amidst us the spirit of de-  
lusion and strife, and hatred, and  
hypocrisie; and pour out a Spirit  
of love, of equity, and of truth:  
Remove every stumbling-block and  
rock of offence, every galling thorn,  
and pricking briar to the spirits of  
such as desire to fear thy name:  
and make the way of the Lord so  
plain in the Land, that the wai-  
faring man, though a fool, may not  
err therein. And cause all of us,  
however at present unhappily de-  
vided, yet at length with unani-  
mous hearts to say; Not any of our  
wills, but the will of our Lord be  
done. Amen.

For

For the Spirit of moderation  
and discerning.

**O**H Lord, the Father of Lights Pray. 2.  
and fountain of Wisdom!  
Into how many parties and in-  
terests are those that profess thy  
name divided? How many lay  
claim to thy truth, that in the  
same particulars contradict each  
other? And how many colours are  
found out to make each pretence  
seem probable? How difficult is it  
to determine which is right? how  
uncomfortable to hover between  
uncertainties? how dangerous to  
resolve at a rash adventure? Oh  
Lord, thy unworthy Servant hath  
a long time sadly considered these  
premises; and amidst those floods  
of doubts and controversies which  
now cover the face of thy Church,  
can scarce (with Noah's Dove)  
finde

finde one dry place whereon to rest  
 his foot : Oh my God, I betake my  
 self to the Ark, my refuge : My  
 eyes are up unto thee, Thou hast  
 bid those who want wisdom to  
 ask of thee, who givest liberally,  
 and upbraidest no man : Vouch-  
 safe me I beseech thee for thy  
 Sons sake a share in that thy pro-  
 mise, That thy Spirit shall lead me  
 into all truth. Give me a discern-  
 ing spirit, that I may discern be-  
 tween things that differ, and a sta-  
 ble minde, with a settled judgment,  
 that I may not be toss'd about with  
 every wind of doctrine, but let my  
 senses be so exercis'd, that I may  
 prove all things, and firmly hold  
 whatsoever is good : And because  
 knowledge puffeth up, but love  
 edifieth, joyn humility and charity  
 with my knowledge, and effectual-  
 ly bow my heart to do thy will, and  
 then thy promise is, That I shall  
 know



(7)

*know it. Furthermore, O Lord, because of all thy attributes, thou commendest none more to our imitation then those of love & mildness, grant O Lord, that I may not deceive my self, and think it a piece of Religion to be bitter against my Brethren; but make me to study and practise that wisdom which is first pure, then peaceable, gentle, and easie to be entreated, full of mercy, and good fruits, without partiality and hypocrisie. O Lord, grant me my request for thy Sons sake. Amen.*

---

**Meditation and Prayer concerning the Word of God.**

**H**ow perfect is thy Law, O Pray. 3.  
God, which converteth souls;  
Thy Testimonies, O Lord, which  
make the wise simple, how sure are  
they? Thy

Thy Statutes are pure, and re-  
joyce the heart; Thy Command-  
ment is pure, and enlightens the  
eyes.

Thy Word is quick and power-  
ful, sharper then any two-edged  
sword, piercing even to the devi-  
ding asunder of soul and spirit.

Let others seek for grounds to  
believe the Scriptures, thy inspira-  
tion; This satisfyeth me, that none  
could so lay open the inmost secrets  
of the heart, but thou alone who  
onely knowest it.

O Lord, I many times think that  
in reading other books, I have dis-  
covered mysteries, and yet up-  
on review of thine, I see the  
same things there; and oh how  
much clearer!

Oftentimes, O Lord, I meet  
with things both within me and  
without, which when I seek to  
know, they are too painful for me :  
until

until I flie unto this thy sanctu-  
ry, and then I understand them.

O Lord, I have seen an end  
of all perfection, but thy Com-  
mandments are exceeding broad.

To thy Law, and to thy Testi-  
monies let all men have recourse;  
They that speak not according to  
this word, have no light in  
them.

Behold all they that kindle  
fires, and compass themselves  
about with their own sparks;  
Though they walk never so pre-  
sumptuously and pleasantly in the  
fire, and the sparks they have  
kindled; yet this shall they have  
at thy hand, they shall lie down in  
sorrow.

As for me, O Lord, I am a  
stranger upon Earth, oh hide not  
thy Commandment from me.

Suffer me not to choose unto  
my self any of those blind guides  
my

*my vain minde or subtile adversary would accommodate me with;  
 Lord whither should I go from thee? Thou hast the words of eternal life.*

*Let thy word be a Lamp to my feet, and a light unto my path;  
 Let thy Statutes be my Song in the house of my Pilgrimage.*

*Grant that here beholding thy glory in this glass, when I awake up, I may be satisfied with thine Image.*

---

**The hopeful Souls conflict between extremities.**

**Pray. 4.** *Suffer thy Servant, O Lord, who is but dust and ashes, thus to expostulate with thee in the bitterness of his Soul.*

*Lord, what a riddle, and a wonder am I to my self! How many*

many characters read I in my heart, which I understand not; and how many see I there, which I cannot read?

How oft am I in a great straight, my Soul being dejected, and my Spirit confounded within me? how oft am I at a loss, and know not what to think of my self?

One while I finde my Soul somewhat confident in thee, and am ready to say, I shall never greatly be moved; Thou Lord, of thy goodness seemest to have made my hill so strong.

Anon, thou but hidest thy face, and oh how am I troubled!

One while my fingers seem to drop Myrrhe in following after thee; and ere I am aware, my Soul carryeth me like the Chariots of Ammi-nadab.

Anon, all my Wheels are taken off, and I finde nor foot, or heart,

to

to draw or move toward thee.

One while I can with joy and cheerfulness look into the Holy of Holies, through the vail of thy Sons flesh.

Anon, with the Publican, I dare not so much as lift up my eyes unto heaven, and say, I am deservedly cast out of thy sight.

One while I think the high holds of my heart levell'd to the foot of Christ, and the way of the Lord prepar'd in my Soul.

A while after, I seem to descry Mountains yet unremov'd.

Now I perswade my self thou hast in good measure cast my heart into the mold of Christianity; Anon, I cry out, oh in how little am I a Christian!

I one while laugh at my weaknesses, follies and mistakes; to consider how oddly, and strangely I cheat and deceive my self; soon after

after I am astonish'd and confounded at fouler discoveries; and then again, in hopes of thy pardoning and subduing my corruptions, I say return unto thy rest ô my Soul; and yet I keep not long there.

Every day new wonders appear within me, and I know I am far still from seeing to the bottom of my heart.

Lord, all things are naked and bare before thee; thou understandest my thoughts afar off: thou knowest my foolishness, and none of my sins are hid from thee.

Lord, though I know not what I am, yet I know thou canst make me what thou wilt.

Search me, O God, try my heart and my reins, suffer not any way of wickedness to remain with me, but guide me in the way everlasting.

Work truth in my inward parts, and in my hidden part make

(14)

*me to understand Wisdom.*

*O let my heart be sound in  
thy Statutes, that I be not a-  
shamed.*

---

**The humble Soul's Agony  
with natural Pride.**

Pray.5.

**O** Lord God of Hosts, the  
terrible, and Omnipotent;  
thou settest thy self in battel-array  
against the proud.

How shall I approach thy pre-  
sence with a proud heart, when  
the Mediator between thee and  
man admits none to him, but the  
humble and lowly?

Yet, oh meek Jesu! amongst  
them certainly thou inviteest those  
that are sensible of, that are  
heavie laden with their pride,  
and desire to be humble.

Holy



*Holy Father! thy poor creature hath all the causes in the world to be humble; whether I respect thee above, or hell beneath, or the weaknesses of body and mind in my self, or without me, the eminent gifts thou hast bestowed upon others, of the least of which I am not as uncapt as unworthy.*

*Yet O Lord, none of these considerations will prevail on my corrupt perverse treacherous heart, without thy blessing, without thou set them home upon me.*

*Thou canst level the Mountains, and bring down the high and lofty, and make the rough smooth, and the crooked straight; Thy smallest breath can rend the Cedars.*

*My sad experience with my natural fears, make me almost despair of prevailing against this corruption; of ever performing*

the least part of my duty without  
this taint attending it.

My God, my whole trust is in  
thee; with thee I know all things  
are both possible and ease.

I cast my spirit into thy hands,  
undertake for me.

Be surety for thy servant in  
that which is good, that the proud  
do me no harm.

Suffer me not to think the pride  
of my heart then mortified, when  
charm'd onely by some passionate  
reflection, or warm application.

Suffer me not to think it ex-  
tinct, when with-drawn onely, or  
hid in some corner of my brest.

Suffer me not to make terms  
with this enemy, or conceit I am  
humbled, and be proud in that.

Rather, oh Lord! let the Mes-  
senger of Satan buffet me, so that  
thy grace be sufficient for me:  
Rather let him foyl me, so that I  
rise

(17)

rise by my fals, and through thy grace prevail, by being overcome.

Yet, oh Lord ! how long shall I cry out by reason of the oppression of the enemy ?

I beseech thee for thy Anointed's sake (and thou wilt not turn away his face) let me not go all the day long thus heavily, whilst the enemy magnifies himself, and triumphs over me.

Arise, O Lord ! command deliverances for me : Attend unto my cry, for I am brought very low ; deliver me from my persecutor, for he is too strong for me.

Bring my Soul out of prison, that I may praise thy name ; o compass me about with Songs of deliverance.

Open my mouth wide with thanksgiving, and let my tongue sing aloud of thy righteousness.

The mortified Christian tolling  
his own knell.

Pray. 6. **L**ord! since death is my passage  
into thy presence, why suf-  
ferest thou the thought thereof to  
be terrible unto me? This consi-  
deration affrights me more then  
death it self.

O Lord, I cannot without some  
reluctance think, that suddenly I  
shall see man no more upon the face  
of the earth.

Doubtless the light is pleasant  
to the eyes, and a joyful thing it is  
to behold the Sun.

The Grave cannot praise thee,  
Death cannot celebrate thee, they  
that go down into the pit cannot  
hope for thy truth.

The living, the living, he  
shall praise thee, as I desire to do  
this day.

Con-

Consider o Lord, I desire to walk  
before thee in truth, and with a  
perfect heart.

O my God, take me not away in  
the midst of my dayes; Thy years  
are throughout all Generations.

Hast thou so little work for me  
to do, that thou allottest me so short  
a time, and bringest upon me sor-  
rows and weakneses so fast?

Lord, I came into the world on  
thy errand, and I live onely upon  
thy allowance, I am not to be my  
own carver.

My God, my goodnesse extend-  
eth not unto thee, thou needest  
neither my service, nor my being;  
certainly 'tis but nature in me, that  
thus affects to serve thee in life,  
when thou callest on me to glorifie  
thee by death.

Let it abundantly content me,  
O Lord, that whether waking or  
sleeping, dead or alive, I shall be

always thine, and always live together with Christ.

Lord, help me to consider what a poor derivative thing I am, what a meer dependant upon thee: And let the consideration of thy Majesty and glory swallow up all those petty interests of my own, which I create in my self, to my self.

Help me in every passage and particular of my life and death, to say as is right meet, & my bounden duty; the will of my Lord be done.

O Lord, let me not dare to be displeased at any thing, whatsoever it be, that is thy pleasure.

Suffer me not, though with the softest voyce of my Soul, to interrogate upon thy proceedings, or to whisper to my self what's the reason the Lord will thus deal with me.

Though thou shouldst cut off  
like

like a Weaver my life, and deprive me of the residue of my years; Though thou shouldst like a Lyon, break all my bones, and from day even till night with pining sickness and faintness make an end of me; Yet let me be dumb and not open my mouth, because it is thy doing.

Nay, O Lord, open my mouth wide, to say, Behold the unprofitable servant of the Lord, be it unto me as thou pleasest: Into thy hand Lord, I resign my Body and Soul; Lord Jesus receive my spirit.

Come Lord Jesus, come quickly. Amen.

## The Jubilee.

Pray. 7. **T**Hy Vows are upon me, O God,  
I will sing and give thanks.

Open thou my lips, that my  
mouth may shew forth thy praise;  
That I may extoll thee with the  
best member I have, and that my  
tongue may sing aloud of thy  
righteousness, and of thy goodness.

Why is it Lord, that I am thus  
straightned towards thee, who art  
so enlarged unto me? Why is it  
that my thanksgivings are usually  
confined to the very enquiry onely  
what I shall render unto thee for  
all thy benefits towards me?

But O Lord, what can I render  
unto thee, since all I have is thine?

First, O Lord, I prayse thee, that  
thou hast put it into the heart of  
thy servant, thus to ascribe all I  
have unto thee, and thus to give  
unto thee of thine own.

From



From thy goodness, O Lord, I have received my being, and every thing, which maketh it not a burthen and a misery unto me.

Thou openest the hand of thy liberality, and suppliest all my necessities.

Lord, I praise thee for the many temporal blessings thou hast here afforded me; and yet that thou hast not given me my portion in this life, or my good things in it.

I prayse thee for those unutterable and endless joys which thou of thy grace hast prepared for me, and of which thou hast already wrought in me some participation by hope, through Christ, the fountain of all my good.

Praysed be thy name for that discipline and method of grace which thou art pleased to take to fit me for that thy Kingdom.

I prayse thee, O Lord, for bringing

ing me into the wilderness, to humble me, to prove me, to know what was in my heart, and there to speak comfortable words to me.

That thou art pleased, as a man chasteneth his son, so to chasten me; to cross my will, and frustrate my designs, and all to do me good in the latter end.

I prayse thee for correcting me in measure; for considering how frail a creature I am, and not suffering my spirit quite to fail under thy hand.

Oh, what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me, and broughtest me from the deep of Hell again.

O Lord, thou knewest my Soul in all her adversities: When I said, I was cast out of thy presence, yet then wert thou neer unto me, and receivedst my prayer.

In

*In the multitude of terrible and  
distracting thoughts within me,  
thy comfort, O Lord, through thy  
Sons blood, refresh'd my Soul.*

*I prayse thee, O Lord, for the  
long striving of thy Spirit with  
me, whereas thou mightest without  
one offer of grace, have left me un-  
to that Death, which I have more  
than once chosen.*

*Lord, thou continually bearest  
with my evil manners; Thou  
sparest when I deserve punishment,  
and according to thy unspeakable  
goodness, rewardest me good for  
evil.*

*O Lord, I daily undo my self,  
and loose the works thou hast  
wrought: I daily pierce my Soul  
through with poysoned darts, yet  
thou art my continual help, and my  
constant health.*

*How many times do both my  
flesh and my heart fail me? Yet  
Lord,*

*Lord, thou art alwayes the strength  
of my heart, and my portion for  
ever.*

*They that follow after lying  
vanities, forsake their own mer-  
ries.*

*But it is good for me to draw  
nigh unto my God ; I have put my  
trust in thy name, oh thou most  
High !*

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*The Authors concluding Vote  
for himself and the Reader.*

*Pray. 8. O Lord, let the dross, and the  
hay and the stubble in this  
book be burn't with fire ; but the  
Author sav'd at thy great day,  
through thy Sons blood.*

*Suffer no Reader to turn that to  
an occasion of uncharitableness  
toward me, which I design'd for  
his good.*

*Suffer*

(27)

*Suffer no Reader to think I sought my self, in that I have told him somewhat that thou hast done for my Soul.*

*Grant also, that none may think of me beyond what with judicious and charitable eyes and ears he heareth of me, or seeth in me; And Lord, thou knowest I have not the least cause to be proud of that.*

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FINIS.

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